Humble Attempt To Explore The Concept of
LORD GANESHA

As per the basic principles of Sanathan Dharma most of the things that are present in Vedas, epics, puranas, myths, idols, mantras and so on are there intrinsically either to contribute to the enjoyment, entertainment and/ or enhancement of the individual's body and/or mind and /or soul or spirit or to enliven and enhance the environment. If these criteria are not realized or experienced or at least perceived, then what is being done does not belong to Sanathan Dharma.

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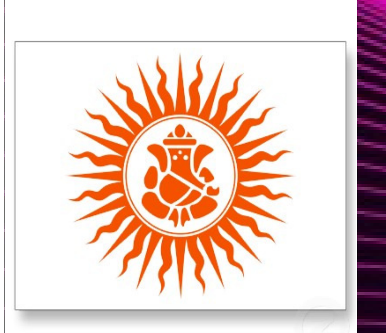
It is because of this nature of Sanathan Dharma that it is bundled in apparent contradictions with on one side very high philosophical and spiritual truths, fulfilling the aspects indicated above well explored and explained much to the delight of scholars and seekers of wisdom alike and on the other side there are also practices by more number of common folks who would rather prefer to blindly follow certain rituals without bothering to really know the significance of why they are doing something and sometimes even unaware of what they are doing.



No system needs to worry about the seekers of wisdoms and the scholars but must take care to ensure that the less fortunate and less well informed people also can reap the same amount of benefit as their better informed counter parts. So, as per the law of Sanathan Dharma everything is inherently imbued with LAW [Love Awareness Wisdom through hidden symbols, crystal clear concepts and superb, subtle and serious significances subdued beneath the visible iconography



So even the most innocent and ignorant follower of any ritual stands to gain in terms of real inherent value. Sanathan Dharma could fortunately direct its resources, energies and enterprise to focus on these exalted things because it had no need to support or sponsor any individual God or Saint or Scripture. As I remember reading a foreigner author write, " Indian iconography is very deep and subtle. It tries to capture deep philosophic aspects in images so that even the least intellectually capable has access to that ultimate reality."



This preamble is necessitated when we think of everyone worshipping Lord Ganesha, how on earth anyone can imagine worshipping a God with an elephant's head riding on a mouse. Doesn't this sound rather weird?



It is by default almost all the followers of Sanathana Dharma worship Lord Ganesha, in different forms, with multiple names, in all sorts of materials from those made of clay to diamond to those made of cricket bats, laddus, glass pieces etc.

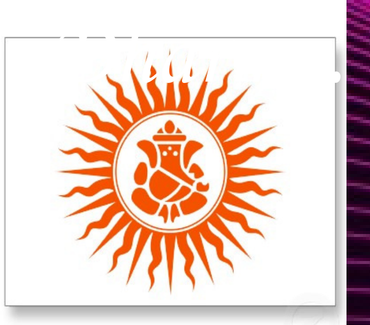


Here it is absolutely logical to think why should one make Lord Ganesha in broken glass pieces, plastic etc. Isn't it demeaning to depict God whom you worship in any material that you happen to like, irrespective of whether it is environment friendly or not, that issue also has to be addressed?



Everyone conceives what he imagines to be Ganesha and in the material that he happens to get according to his /her imagination, involvement, affordability etc

However while the common man resorts to all these different forms of worship it is the duty of the educated to explain the esoteric significance, inner meanings and the concepts behind Lord Ganesha as is the case with most of the aspects of Sanathana



Honestly I have been worshipping Ganesha as my most favorite God and everyday as I get up from bed I chant internally some mantra of Ganesha at least for a minute. Without that my day never starts.



*So when first I had the urge all of a sudden to question what is this Ganesha? Or who is this Ganesha? I was in a dilemma. Can I arrogate to preen for reasons and throw such questions about something which I along with many millions have been very faithfully worshipping? Also why to start questioning? Why not continue and just improve the faith with more slokas and if physically fit with more toppukarnams? [Incidentally it has been scientifically proven that Toppukarnams improve the brain] But somewhere in the **inner recesses of my consciousness the unease of unanswered questions was constantly upsetting me** as also the stark reality that, I who normally questions initially or at least later on questioned whatever I did, was surprised to find that I have never bothered to question this. I probably placed it in the category of those mysteries of the unmanifest making a symbolic manifestation which is beyond the ken of reason.*



Surprisingly the enquiry and questioning threw up many mysteries and significances of the myriad forms ,meanings of Lord Ganesha in the full glory of the splendor of all the symbolic representations of very high philosophical and spiritual concepts conveyed by the many mythological stories of Ganesha and unfolded the myriad truths involved in the trajectory of manifestations from the unmanifest and the inner journey towards the unmanifest through the many methods of representation and perception of the visible manifestations as they are.



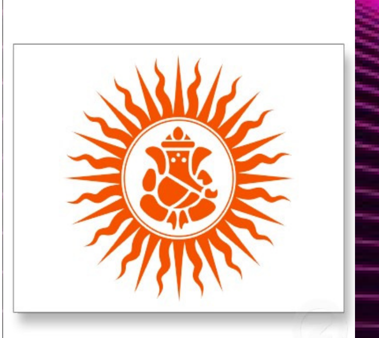
My questioning did initially lead me, as a matter of serendipity to a great work on Ganesha ,titled GANAPATHY –THE SONG OF THE SELF by professor John A.Grimes where he starts of like this "Mystery of Ganesh Once there was neither Being nor Nonbeing. There was neither Form nor Formlessness. Then, That which was hidden within Itself, That One, stirring, emerging, coming to be. From Itself to the Formless to the Form. Immutable, changeless, everywhere, pervading all, yet not physically such is the mystery. Suddenly an ancient note piercing the darkness. A song whose birth stirred the slumbering, summoning an eternal mystery to awaken. Emerging from deep within the hidden cave, the human heart, Ganesha's truth flows from the icecave of the infinite. Housed within our gated dwelling, Ganesha the guest loved and longed for. That which has no form, can take a form. That which has no name, can take a name. From the formless to form, and back again and again and again [contd]



The wheel of time gathers speed, and somewhere between fact and legend, vision and myth, we ask, "Who is Ganesha? There are those who lovingly sing his praises. There are those who worship and adore him. There are those who represent him in art and literature. There are those who tell stories about him. There are those who chant his glory. There are those who seek his darshana. There are those who invoke and invite his blessings. The thinkers think, the scholars scholasticise, the devotees worship. But what is Ganesha's hidden meaning? There is a long and hoary lineage of seekers, scholars, sycophants, who have attempted to plumb the mysteries of the elephant-headed one. Anthropologists, Artists, religious Aspirants, Historians, Indologists, Linguists, Philosophers, Religionists, Sociologists, and contemporary devotees of Ganesha are but some of the most recent representatives of this enquiry. Each group has attempted, and continues to attempt, to make sense of this enormously popular deity. Seemingly incongruous facts simultaneously coincide.[contd]



Ganesha embodies: An enormous popularity that transcends sectarian and territorial limits; a seemingly rather late, yet dramatic, full-blown appearance into a religious pantheon; a confusing, conflicting, yet interesting and intriguing mythology; and an elephant's head atop a plump human body! To further complicate the picture is the fact that the physical representation of Ganesha offers more iconographic variations than does that of any other Indian deity. Couple this with the fact that Ganesha literature is rife with a seemingly endless number of stories on an unexpectedly limited number of themes. O Ganesha, who are you really? Tell the others what you want, tell them anything, but between you and me, who are you really?" wonderful book that every devotee of Lord Ganesha must read.



What Ganesh Stands For

Ganesha has four arms which symbolize his status as the universal ruler and establish his power over the four categories of beings - those who can live only in water, those who can live in water and on earth, those who can live only on earth and those who can fly in air. Significance of four : It was god Ganesha who instituted the four Vedas. One hymn in Sri Bhagavat Tattva , says: 'In heaven, this child will establish the predominance over gods, on earth over men, in the nether world over anti-gods and serpents. He causes the four principles of the elements to move and is therefore four armed. In one hand, he holds a shell, in another a discus, in the third a club or a sweet and in the fourth a lotus.' Thus, all aspects of Ganesh's form are filled with symbolic meanings. Speaking of symbolism don't miss to read this interesting link

http://contentwriteups.blogspot.in/2012/08/the-symbolic-meaning-of-form-of-lord.html



The Vehicle of Ganesh

Sathya Sai has said, "The mouse is the vehicle of Vinayaka. What is the inner significance of the mouse? The mouse has a keen sense of smell. The mouse is a symbol of the attachment to worldly tendencies (vaasanas). It is well known that if you want to catch a mouse, you place a strong-smelling edible inside the mouse-trap. The mouse also symbolizes the darkness of night. The mouse can see well in the dark. As Vinayaka's vehicle the mouse signifies an object that leads man from darkness to light. The Vinayaka-principle, thus, means that which removes all the bad qualities, practices and thoughts in men and inculcates good qualities, good conduct and good thoughts."



What does "Vinayaka" Mean

Sathya Sai says, "Who is Vinayaka? In the sloka beginning with the words, Suklaambaradharam Vishnum, only the form of the deity is described. But there is another inner meaning for the name "Vinayaka". Suklaambaradharam means one who is clad in white. Vishnum means he is all-pervading. Sasivarnam means his complexion is grey like that of ash. Chathurbhujam means he has four arms. Prasannavadanam means he has always a pleasing mien. Sarvavighnopasaanthaye means for the removal of all obstacles. Dhyaayeth, meditate (on him). Vinayaka is the deity who removes all bad qualities, instills good qualities and confers peace on the devotee who meditates on him Vinayaka means that he is totally master of himself. He has no master above him. He does not depend on anyone. He is also called Ganapathi. This term means he is the lord of the ganas - a class of divine entities. This term also means that he is the master of the intellect and discriminating power in man. He possesses great intelligence and knowledge. Such knowledge issues from a pure and sacred mind."



Ganesh's Intellect

Sathya Sai says, "What is the esoteric meaning of Ganesha's elephant head? The elephant is noted for its acute intelligence. Ganesha's elephant head symbolizes sharpness of intellect and the highest power of discrimination. Because of the purity of his intellect, Vinayaka is also called the giver of buddhi (intellect). He responds to the prayers of devotees and hence is known as Siddhi Vinayaka (the Vinayaka who grants what is sought). In a forest, when an elephant moves through the jungle, it clears the way for others to follow. Likewise, by invoking Ganesha, the path is cleared for our undertakings. The elephant's foot is so large that when it moves it can stamp out the footprints of any other animal. Here, again, the symbolic meaning is that all obstacles in the way will be removed when Ganesha is accorded the place of honor. The journey of life is made smoother and happier by the grace of Ganesha. When an elephant moves among the bushes, its path turns into a regular passage for all animals. It is thus a pacesetter for all animals." Similarly, Ganesha clears the path leading to Wisdom, Intellect, and Inner Peace



Two Shaktis Of Ganesh

Ganesha has two Siddhis (symbolically represented as wives or consorts): Siddhi (success) and Riddhi (prosperity). Wherever there is Ganesh, there is Success and Prosperity~ Wherever there is Success and Prosperity~ there is Sri Ganesh.



Ganesh as the Scribe

Ganesha is accepted as the god of learning and the Patron Deity of letters and scriptures. Ganesh's tusk is used by him in the writing of the epic, the Mahabharata. When Vyasa wanted to compose the Mahabharata, Brahma suggested Ganesha be his scribe. Vyasa agreed and Ganesha brought his broken tusk as a writing quill. Vyasa dictated the entire epic in verse. Ganesha recorded every word for Gods and men alike.

Besides many slokas ,songs, mantras on Lord Ganesha are imbued with not only esoteric symbolism but also occult as well as scientific meanings especially those in Sanskrit and Tamil. Here are a few examples Vinayagar Agaval in Tamil.



ON VINAYAGAR AGAVAL

Tim Scott writes " Though the Vinayagar Agaval is recited in temples and homes at the shrines of the jovial elephant-headed god Ganesha (the mystical Janus of the Hindu pantheon), the text is at the same time ridden with the occult imagery of the Tamil Siddhas. How this incomprehensible text became a mainstay of contemporary Hinduism in Tamil Nadu is a mystery; for its obscure references to kundalini yoga and tantrism is sure to mean very little to the average devotee of the portly god. At first glance the work seems conservative enough; as it begins with the traditional contemplation of the god from foot to crown. But it promptly veers off into the domain of the mystic as she invokes Ganesha as the embodiment of Turiya. Turiya, or "the Sleepless Sleep" is a state of deep yogic trance, where the aspirant sleeps to the illusionary and transient realm of gross sense phenomena and wakes to the infinitude of the inner realm. By first invoking her patron as this adept state of consciousness, her perception and expression shifts from the outer image of the god and the external realm of perception to the inner mystery she perceives as both her own and the god's internal landscape. Though not officially recognized as such by the often hostile orthodoxy, Avaiyar's work follows the familiar pattern of other Tamil Siddha literature. Of course the most obvious distinction between the orthodox Saiva Siddhanta literature and that of the Siddha heterodoxy, is the latter's emphasis on tantric imagery and practice. Though the Tamil Siddha tradition retains a propensity for employing the same bhakti rhetoric of the orthodoxy, the pervasive presence of the goddess further betrays its divergence from the conservative Shaivite patriarchy which insists that the unruly goddess image be subordinate to that of a male god. Avaiyar's experience of Ganesha manifesting as "a mother" is a sure sign on her crossing the line of Brahminically sanctioned tradition. Her intricate weaving of devotion, world-denying asceticism, and occult symbolism enriches the Vinayagar Agaval with the versatility of the Tamil Siddha tradition. Because of the obscure nature of this symbolism, I recommend that you refer to 'Shaking the Tree', also found here in the Alchemy Virtual Library. A more thorough explanation of these verses is presently under preparation and should be online shortly. http://www.levity.com/alchemy/vinayaga.html"

the best lines of Vinyagar Agaval that I like are

"The smaller than the smallest,
The larger that the largest,
stands within…
like ripe sugarcane."



Vedic references to LORD Ganesha:In (RV 2.23.1) RishI Ghrtsamada, gives the following Mantra

GanAnAm tvA Ganapatim havAmahe kavim kavinAm upama shravastamam JyestharAjam BrahmanAm Brahmanaspata aa naha shrnvantu ootibhih: sAdanam

Its variation also occurs in later Taitriya Upnisha, in ShriRudraSukhtam with the following modification; Ganapatim gets replaced by Ganapatigam in which case the dhAtu of the Ganapati is indicated as "gam" .



What does this mantra imply?

GanAnAm is the plural version of the Gana in declination of "sambandha" (recall snakrit has three form singular, dual and plural), hence means "of all Gana" .
Ganapatim implies the pati of the all Gana (the all here is for many), the leader of all Gana,
Kavim KavinAm; meaning, the poet supreme among all poets hence it has to do with the speech as poet is superb manifestor of the vaac (During the rigvedic period the poet was also the Rishi, the Seer.)

Upama uppermost, highest, exalted, excellent; shravastamam highest among what can be heard; Hence Upama shravastamam Implies; it is the exalted among the highest of what can be heard. This highest which can be heard is also called

Pranva" and in the later scriptures is also called anAhata NAda.
Hence the first sentence means; Ganapati is the lord of all the GanAs, the poet-lord of all the poets, the best of all what can be heard;
further implying Ganapati is the one who manifest all the Ganas, who manifests all the chants, who manifests all the mantrAs. (He is the lord because he manifests these.)
JyestharAjam BrahmanAm Brahmanaspata implies he is highest lord

Brahmanaspata of all Brahmanas,. The Brahmanaa are the particular portions of the rigvedic text which contain the chants to be chanted during yajnya. So he is saying highest chant of all the chants.
aa naha shrnvantu ootibhih: sAdanam; may he manifest in us and protect us.

Hence the whole mantra is pointing to what Ganpati is.
Ganapati is the best of the mantras, best of what can be heard, exalted/best among the chants, and exalted among the Ganas. The Gana hence here again is indicating to the nAma part of the nama and roopa. (In Indian tradition the roopa is just a manifestation of the naama) [contd]



What is that which is all the above? It is also called the Shabda Brahman and that is AUM

Same aspect is also maintained in the Ganapati-Atharva-Shisham, when the Rishi says, and I quote "GanAdim PoorvamuchArya VarNAdeem Staadananantaram. AnusvAra: Paratara:........Binduruttarupam, Nada: SandhAnam…"

Ganesha is Vighneshwara (remover of obstacles). Without going through the details of the nature of Vighana (Obstacles), this aspect of Ganesha is again tied to knowledge (as all knower), and the action out of knowledge removes the obstacles. Ganesha is Sad-Chit-Aananda, so is the nature of AUM, as I will elaborate below. Ganesha is a non-dualistic concept so is AUM.



Shiva concept of VAac (Speech) and the notion of AUM:
Within Indian tradition speech like the "˜Existence" has four states. These are

- PARA (Beyond all/Transcendent) VAac (speech) (That which is beyond every other / Transcending, stage of speech). This state of speech at the undifferentiated level is completely non-dual in character. It is the also called the Shabda-Brahman. We all know it as AUM.

- Pashyanti (That which sees) VAac (Speech): It is the initial stir of the will to present thought/ to create thought. This stage is dominated by "Will". Its Lord is SadAaShiva. But we will not worry about that.

- Madhyamika VAac (Speech at the level of thought): This is the state of the speech at the level of thought. And this state, dominated by "˜Knowledge" is still in non-dual state but awareness of its eventual presentation as ordinary language is also present.

- Vaikhary VAaC: This is the state of speech when thought is expressed in the ordinary language. And is dominated by Kriya Shakti (Action). Notice this stage is dominated by duality. At this level, that which was non-dual up-to Madhyamika, presents itself as duality. In this state that logical sequence of words presenting the un-differentiated thought is the manifestation of time through the sequencing of the words, hence letters of the speech. Here that which was un-differentiated presents itself as differentiated and is bound



The above four states of languages are the linguistic parallel of the four states of (Existence/Reality), called Satya in Sanskrit language. These are Tureya Avasthaa (the fourth), SuSupti (Deep

eep state),

Swapna Avasthaa (Dream stat) and Jaagrit Avasthaa

Representation of AUM at Vaikhary (dualistic) level of language:
At the Vaikhary level of speech notice that sound “AUM” starts with the first vowel in the (Samskrutam) language “A” standing for “Anutara” . The sound then goes through all the parts of mouth (with out obstruction by tongue etc.) until Sanskrit Vowel “U” standing for Shakti and ending with “Anusawara” (Nasal sound) “M” . All Sanskrit vowels occur between the Vowels “A” and “M” . Thus AUM contains all the group of vowels of the language in the undifferentiated form. Now consonants are by definition the restrictions of the vowels in different parts of the mouth by the tongue and lips. Hence Consonants are already contained in the Vowels. Hence Vowels are called MAatrukAa (Mother). Thus AUM contains both the vowels and the consonants in an undifferentiated form. Next note that all knowledge can be represented in the form of words, which in are represented by vowels and consonants. Hence all knowledge is contained in the “AUM” in an un-differentiated form.

The point of the above elaboration is to show that at the VaiKhary level sound AUM captures the crux of the non-dual nature of all knower, which is the representation of Ganesha. What we have shown that Ganesha is the physical representation of what is also called the Shabda Brahman AUM

Story of Ganesha”s birth as representation of the inner experience of AUM by a Yogi, involving Kundalinee



Some Preliminary on this Yoga: Where as the Trikha system of the Abheda Shiva completely addresses the philosophical aspect of the tradition, the Kaula system addresses the Yoga aspect of the tradition. It is this yogic tradition in to which Sri SivAachAarya Abhinavgupta was initiated by his Guru Sri Sri SambuNatha. And it is in this tradition of Kaula-Yoga he achieved the Siddhi. Within this tradition the Turiya state itself is divided in to seven main states. These seven states correspond to seven increasing hierarchal order of blissful states. In the parlance of Kundalini Yoga these seven states correspond to the penetration by the Kundalini Shakti (Which is the Vimarshinee/Awareness aspect as mentioned above) starting from MooladhAara (Lower Center) through the six main centers in the body. These being NAabhi Chakra (Naval Center), Hridaya Chakra (Heart Center), Kantha Chakra (Throat Chakra), Bhrumadhya Chakra (Between the Eye brows), Brahmarandhra or DvAadsanta (Orifice of the Brahman, at the crown of the skull) and finally the SahasrAara (Cosmic center). As Kundalinee passes through these centers starting from MooladhAara, the experient experiences different levels of the bliss and universality.



Also notice the Kundalinee is Siva"s Shakti and is also known as PAarvati.

- As Kundalinee/PAarvati passes, from Moola through NAabhi (Naval centre) the Yogi hears his first sound of the Mantra SAUH. Notice as Kundalini starts rising, the Siva is not manifest; it is the Shakti aspect which is manifest. Hence at the duality level Siva is absent. Since Kundalinee is rising to a stage where Siva will get manifest, at the duality level she is preparing to meet Siva.

- She next reaches Hridaya (Heart center). Here the Mantra which a Yogi hears is transferred in to AUM. Notice the Shakti (PAarvati) in her preparation to meet Siva has given birth to AUM, whose physical representation is Ganesha.
- The hum of AUM continues as the Kundalinee passes through Kantha chakara (Throat center)
- Next Kundalinee (PAaravatti) passes the gate at BhruMadhya. And the AUM mantra continues.
- Next Kundalini reaches Brahmarandhra. Suddenly at the meeting place the Mantra AUM vanishes as a yogi"s experience. This is the symbolic cutting of the head of Ganesha.
- As the Kundalini passes through to SahasrAar, the hum has changed to AHAM. The MahaaMantra of the Advaitic Shiva. This is the state of ArdhNareeshwara. The half female and half male form of Shiva.

Thus you see the Ganesha represents the transcendent aspect of the Abheda Shiva in the Mantra tradition since it is the manifestation in speech.



Incarnations

The stories and legends of Lord Ganesha are referred in many pauranic texts out of which two Puranas viz. Ganesha Purana and Mudgala Purana (Upa Puranas) are totally dedicated to Lord Ganesha. As per these puranas it is said that Lord Ganesha got manifested in several forms out of which eight are considered to be most important referred to as his incarnations. These incarnations which have taken place in different cosmic ages are Vakratunda, Ekadantha, Mahodara, Gajavaktra (Gajaanana), Lambodara, Vikata, Vighnaraja and Dhoomravarna. 8

In all these incarnations Lord Ganesha was depicted as having an elephant trunk. In five out of eight incarnations Lord Ganesha is symbolized with Mouse as his vehicle. In the other three incarnations he is said to have used Lion, Peacock, and Serpent as his vehicle (Vahana). In each incarnation a philosophical concept is highlighted as the main theme apart from the other. Lord Ganesha is said to have fought in each incarnation with a demon symbolized with a weakness. Next let us see what those incarnations are .

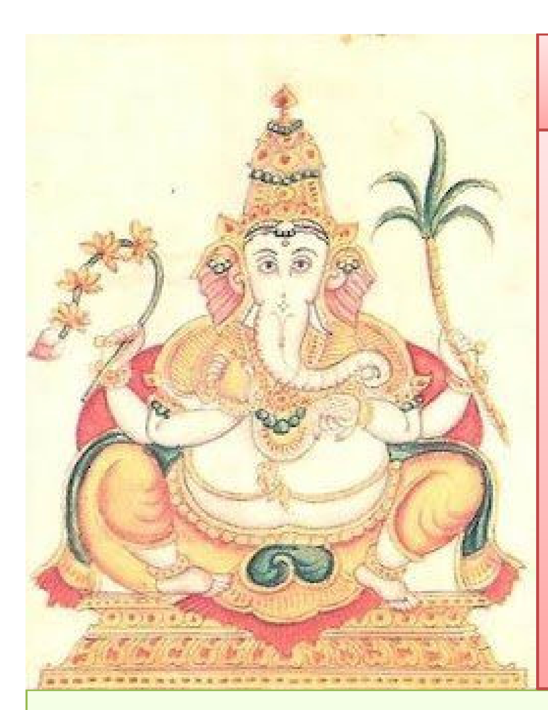


First incarnation of **Vakratunda** defeated the demon Matsaraasura and his weakness Matsara (Jealousy/enviousness) when he used Lion as his mount (vehicle)
Second incarnation as Ekadantha, defeated the demon Madaasura and his weakness Mada (drunkenness, arrogance) when he used Mouse as his mount.
Third incarnation as Mahodara defeated the demon Mohaasura and his weakness Moha (delusion) when he used Mouse as his mount.
Fourth incarnation as Gajaanana defeated the demon Lobhaasura and his weakness Lobha (Greed) when he used Mouse as his mount.
Fifth incarnation as Lambodara defeated the demon Krodhaasura and his weakness Krodha (anger) when he used Mouse as his mount
Sixth incarnation as Vikata (deformed), defeated the demon Kamaasura and his weakness Kama (lust) when he used Peacock as his mount.
Seventh incarnation as Vighnaraja (Remover of obstacles), defeated the demon Mamaasura and his weakness Ego (Possessiveness) when he used Serpent as his mount.
Eighth incarnation as Dhoomravarna (smoke coloured) Lord Ganesha defeated the demon Ahankaraasura and his weakness pride, attachment, infatuation, aham (ego) when he used Mouse as his mount.
Above incarnations indicate the need for human beings to overcome these weaknesses in order to lead a happy and peaceful life and for realization of the ultimate reality.
It is said that the incarnations of Lord Ganesha as per Ganesha Purana are Mahotkata with Lion as his mount, Mayuresvara with Peacock as his mount, Gajaanana with Mouse as his mount and Dhoomrakethu with Mouse as his mount. It is believed and said that Lord Ganesha was in existence in all the Yugas.



Now let us see some details of the well known 32 forms of Lord Ganesha in the usual order and also the mystery of the very popularized Ganapathy, especially through many excellent compositions in classical Carnatic music, which incidentally is not one of the 32 forms of Ganapathy, namely Vathapi Ganapathy and also the feminine form of Ganapathy





1] Bala Ganapathi – Child Form of Ganesha

Bala Ganapathi is one of the 32 forms of Lord Ganesha – the most popular Hindu God worshipped in India. Bala Ganapati is the child like form of Lord Ganesh and is depicted with four hands ~ on the lower right hand with mango, on the upper right hand with banana, on the lower left hand with jackfruit and on the upper left hand with sugarcane. On Bala Ganesha's trunk has his favorite sweet "Modaka". General posture of Bala Ganesha is depicted as sitting, however there are also posture of crawling and sleeping Bala Ganapati. The color associated with Bala Ganapati is of the rising sun in red color that represents the agriculture bounty of the earth

There are 5 forms of Ganapati in primordial elements - Bala Ganapati element is Earth (Prithvi), which signifies the abundance and fertility of the Earth. Offering prayer to Bala Ganapati helps to be pleasant improving health and also good for the growth of children in intelligence and to get rid of bad habits.

Bala Ganapathi Temples in India

Thillai Ganapati in Sri Thillai Nataraja Temple, Chidambaram Tamil Nadu, is one of the oldest and most famous Bala Ganapati Temples in India. Also temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapati sculptures.

Bala Ganapati Mantra

"Karasthe kadali choothapana sekshookmodakam bala suryamimam vande devam balaganaadeepam"

English Translation of Ganesh Mantra

"I salute Lord Bala Ganapathi adorned with a garland of tender flowers, having plantain, mango, jack fruit, sugarcane and sweets in His hands and who is effulgent like the rising sun."



2] Taruna Ganapati

Taruna means young, new, or tender and represents progressiveness. Lord Ganesha appears as a youthful deity having a compassionate face and eight hands. On the right hands Taruna Ganapathi holds - tusk, rose-apple, sugarcane stalk and elephant goad. On his left hands holds - Modaka, wood apple (Berry), spring of paddy and noose. The complexion of the Taruna Ganapati is like mid-day sun. His brilliant red colour represents the blossoming of youth in all living beings.

The primordial element the Taruna Ganesha represents Air (Vayu). Taruna Ganapati is mainly worshipped on Sankashti Chathurti, Ganesha Jayanti, and Durva Ganapati vrat. Worshipping this form is believed to help in getting good health, happiness, joy and remove obstacles.

Temples of Taruna Ganapati

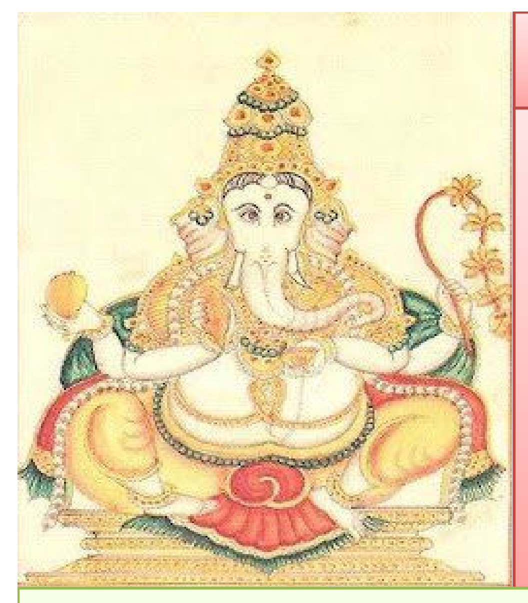
Sri Mahakaleshwar Temple in Ujjain has Taruna Ganapati form and is visited by many pilgrims. Also Ganesha temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapati sculptures. Sree Pazhavangadi Ganapati Temple in Thiruvananthapuram also has painting of 32 forms of Lord Ganesh sculptures inside the temple walls.

Taruna Ganapati Mantra

“Pashankusha pupa kapitha jamboo swadanta shalikshuapi svahasthai dhattai sadaa yah tarunarunabh payathsa yushman taruno ganeshah”.

English Translation and Meaning of Mantra

“May the young Lord Ganapati, who is carrying in His hands the noose, hook, rice-cake, guava fruit, rose apple, own (broken) tusk, bunch of corn ears and sugarcane and who vividly shines forth with His brilliant youthfulness, bless you all."



3] Bhakta or Bhakthi Ganapati Form of Ganesha

Bhakta Ganapati is the 3rd form among the 32 forms of Lord Ganesh. In this form, Lord Ganesha's appearance is very pleasant and calm to look. It is believed that devotees who pray to Bhakta Ganapati will be blessed and protected from all dangers. His complexion shines like full moon (white color) in the harvest season. Bhakta Ganesh is represented with four hands holding on the right lower hand mango and right upper hand a banana, on his left lower hand payasam (kheer or pudding) made from jaggery and upper hand a coconut.

The primordial element the Bhakta Ganapati represents is Water (Jala). Bhakta Ganapati is worshipped on Sankashti Chathurti, Ganesha Jayanti, Vinayaka Chathurti, Durva Ganapati vrat, Putra Ganapati Vrata etc. Worshipping this form of Ganapati is believed to help in controlling temper, relax the mind, feel joy and remove obstacles.Bhakta Ganapati form is sometimes mis-spelled as Bhakti Ganapathi.

Bhakta Ganapathi Temples in India

Theertha Pureeswarar Temple of Arathurai Nathar Temple situated in Tirunelvayil Arathurai, Tamil Nadu is a famous temple for Bhakta Ganapati and is visited by many pilgrims. Also Ganesha temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapati sculptures. One of the main temples in Kerala, where devotees can view the 32 forms of Ganesha is the Lord Ganapathi Temple in East Fort Thiruvananthapuram.

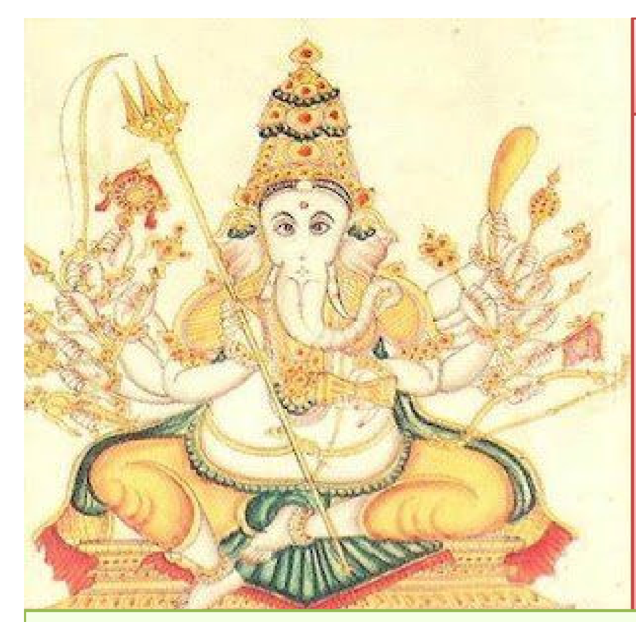
Bhakta Ganapati Mantra

"Nalikeramarakadali Guda Payasa Dharinam!

Sharat Chandrabha Vapusham Bhaje Bhakta Ganadipam"

English Translation of Ganesha Mantra

"I worship Bhakta Ganapati, who is the Lord of His devotees and who shines like the autumn moon, with coconut, mango, plantain, jaggery and sweets in his hands."



4] Veera Ganapati Warrior Form of Ganesha

Veera Ganapati is 4th of Lord Ganesha's 32 forms. In this form the Lord Ganesh is depicted as a Valiant Warrior in a commanding position. Veera Ganapathi is depicted with 16 arms with numerous weapons, symbol of mind - goblin (vethal), bow, arrow, chakra (wheel), sword, trident, victory flag, club, serpent, noose, ankusha, mace, hammer, shield, spear, and battle axe.

Benefits of Worshiping Veera Ganesha

The primordial element the Veera Ganapati represents is Fire (Agni- Tejo). Worshipping this form is believed to help in overcoming fears and gives courage to face difficult situations and also removes evil and ignorance.

Veera Ganapathi Temples in India

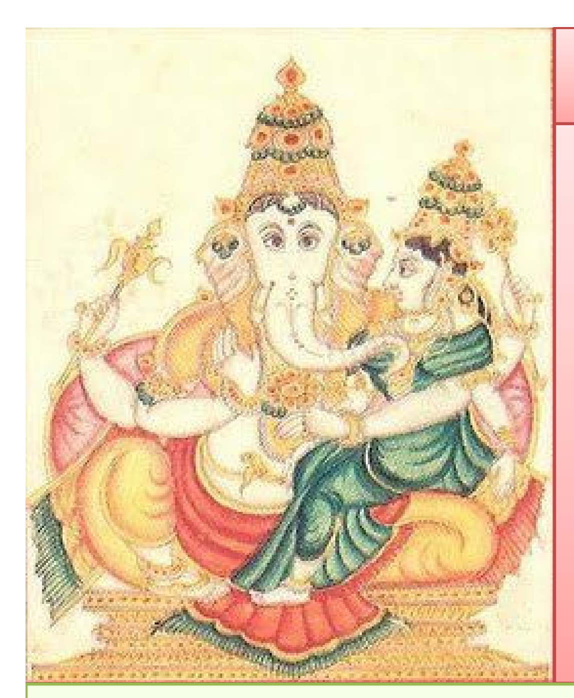
Veera Ganapati can be worshipped in Arulmigu Meenakshi Sundareswarar Temple in Madurai, Tamil Nadu which is visited by many pilgrims. Also temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapati sculptures. Sree Maha Ganapathi Temple in Thiruvananthapuram also has paintings of 32 forms of Ganesha.

Veera Ganapati Mantra

Vetala Shakti Shara Karumuka Chakra Kanga
Khadanga, Mudgara Gadaakusha Nagapasham
Shoolam Cha Kunta Parashu, Dhvajakudhvahantam
Veeram Ganeshamarunam, Satatam Smarami

English Translation of Mantra

"I always meditate on the Veera Ganapati (Valiant) who is armed with Bhetala, the weapon of power, arrow, bow, wheel, sword, club, hammer, mace, hook, nagapasha (serpent noose), spear, plough, and the shining axe."



5] Shakti Ganapathi

Shakti Ganapathi is 5th of Lord Ganesha's 32 forms. In Shakti Ganapati form, Lord Ganesh appears in tantric seated position with 4 hands and embracing Shakti Devi seated on his left knee, who gives power to all. His lower right hand posture Abhya Mudra bestow's blessing, both the left and right upper hands hold noose and goad and his left lower hand holds around Shakti Devi. The colour of Shakthi Ganapati is in reddish brown colour (sunset sky) and the Shakti Devi is associated in Green colour.

Shakti Ganapathi is the last form representing the primordial element – Space (Akash). Worshipping this form is believed to help the devotee to take control of the five senses, so to concentrate and achieve objectives without any trouble. Shakti Ganesha is also the protector of the householder, vanquishing evil and brings peace to the house.

Shakti Ganapathi Temples in India

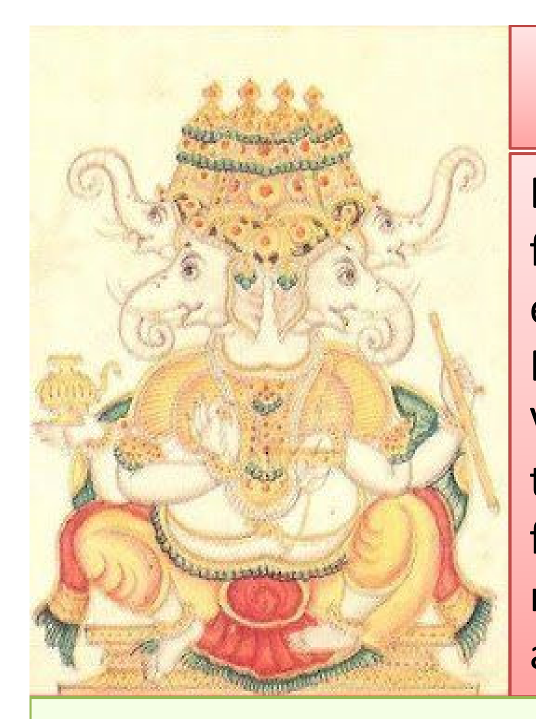
Shakti Ganapati can be worshipped in Thiruparankundram Temple in Madurai, Tamil Nadu which is visited by many pilgrims. Also Ganapathi temples in Chamarajanagar and Nanjangud in Mysore district of Karnataka has 32 forms of Ganapati sculptures.

Shakti Ganapati Mantra

"Alingya Deveem Haritandgyashtim
Parasparakshlishta Katipradesham!
Sandhyarunam Pashasni Vahantham
Bhayapaham Shakti Ganeshameede."

English Translation and Meaning of Mantra

He is red in colour. He has four arms. His low right hand shows the movement of lack of fear (abhaya); the two others wear the elephant goad and the noose; the last hand, who holds a lemon, embraces the goddess. With the top of his trunk, Shakti Ganapati holds a cake.



6] Dwija Ganapati

Dwija Ganapati or Dvija Ganapathi is the 6th of Lord Ganesha's 32 forms. Regarded as the Twice Born, Dwija Ganapathi is depicted to be equivalent to Lord Brahma, as per Upanayana a function where the Brahmin's of young age are taught about Gayatri Mantras to become Vedic Pandits. Everyone who undergoes with this ceremony is believed to be born again. Dwija Ganapati is represented with four heads and four hand in moon-white like in color. Dvija Ganapathi holds Japa beads mala (rudraksha), a water vessel (kamandalam), a staff (thandam) and an ole leaves scripture pustaka (ancient books made from leaves).

Ashvini Nakshatra is related to Dwija Ganesh. Worshipping this form of Ganesha is believed to help in reduce debt problems and make materialistic gains. Dvija Ganapati can be worshipped in to attain good name and fame in the world.
Dwija Ganapati Temples in India

Ballaleshwar Temple in Pali, Maharashtra is one of the main Ganesha Temples where Dvija Ganapati can be worshipped. Ballaleshwar Vinayak Temple is one of the eight Astavinayaka temples in Maharashtra. Also temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapati sculptures.

Dvija Ganapati Mantra

"Yah Pustakakshaguna Danda Kamandalu
Shrividyothaman, Karabhooshanaminduvarnam,
Stambera Maanana Chatushtaya Shobhamaanam
Tvam Yah Smaredwija Ganadhipate Sa Dhanyah!"

English Translation and Meaning of Mantra

"Ganapati the Twice-Born". He has four heads and four arms. He is white in colour. His hands hold the rosary, the washing pot (kamandalu), the walking-stick of an ascetic or the ritual spoon (sruk) and the manuscript on palm-leaves (pustaka)."



7] Siddhi Ganapati Form of Lord Ganesh

Siddhi Ganapati or Siddha Ganapathi is the 7th of Lord Ganesha's 32 forms and signifies "the Accomplished". In Siddhi Ganapathi form the lord assume a relaxed pose who is believed to be perfect embodiment of master of intellect and accomplishment. Lord Ganesha appears with four hands in the golden yellow colour. On his right hands holds mango and battle axe, on his left hand holds bouquet of flowers and Sugarcane plant with leaves and roots. On his trunk curled to left hold sweet made of sesame seeds and jaggery.

Bharani Nakshatra is related to Siddhi Ganapati. Worshipping this form is believed to get power of achievement. Lord blesses the devotee with Ashta Siddhi's, success in any tasks.

Siddhi Ganapati Temples in India

Siddhi Ganapathi can be worshipped in famous Shree Siddhi Vinayaka Temple in Mumbai, Maharashtra. Also temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapathi sculptures. Pazhavangadi Ganapathi Temple in Thiruvananthapuram also has mural painting of 32 forms of Ganesha.

Siddhi Ganapati Mantra

Pakva Chootaphala Pushpa
Manjari Cheshudanda Thilamodakaihi Sah
Udvahan Parashumastu Te Namah
Shri Samrudhiyutha Hemapingala

English Translation and Meaning of Mantra

"Ganapati Bestowing Success", fond of the sesame cake. He has four arms. He is golden in colour. His hands hold the axe, the noose, the sugar-cane stem and the mango.



8] Ucchista Ganapati Form of Ganesha

Ucchista Ganapati is the 8th of the 32 forms of Lord Ganesha. Ucchista Ganapathy means “the lord of blessed offering and the lord of superiority”. This form of Ganesha is depicted in sitting posture with six hands and on the left thigh seated with his Shakti (Devi or Goddess). On his main right hand holds the Japa beads mala (Rudraksha), second holds pomegranate fruit and the third/ upper holds the fresh sprig of paddy. His main left hand hold around his Shakti, second hand hold the Veena and third/upper hand holds blue lotus. The tusk is not curled and Ucchista Ganapathi appears in blue complexion.

Karthika Nakshatra is related to Ucchhishta Ganapathy. Worshipping this form of Lord Ganesh is believed to give the devotees predominance. Lord blesses the devotee success and promotions in work, and superiority in life.

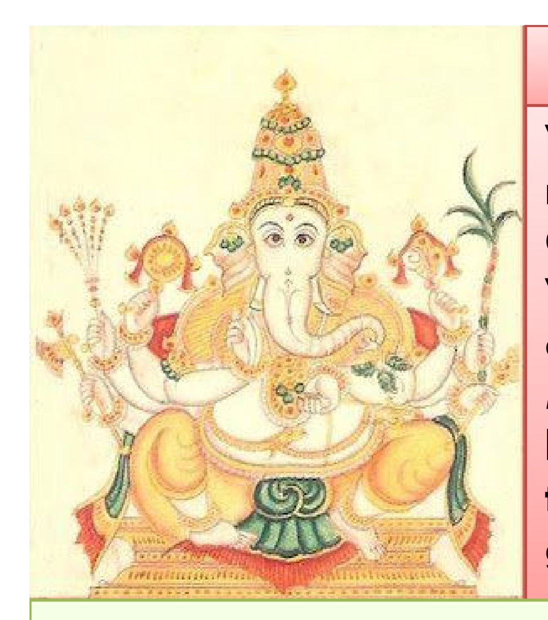
Ucchista Ganapati Temples in India
Ucchhishta Ganapati can be worshipped in the famous Rockfort Ucchi Pillayar Temple in Thiruchirapalli, Tamilnadu. Also temples in Chamarajanagar and Nanjangud in Mysore district of Karnataka and Maha Ganapathi Temple in Thiruvananthapuram, Kerala has 32 forms of Ganapati sculptures.

Ucchhishta Ganapati Mantra

Neelabja Dadaimee Veena Shali Gujaksha Sutrakam
Dadahduchishta Namamya Ganeshah Paadu Mechakah!

English Translation and Meaning of Mantra

Ganapati devouring the remnants of the meal. He has six arms. He is blue in colour. His hands show the rosary, the pomegranate, the paddy ear (shalyagra), the nocturnal lotus, the lute (vina); his sixth hand sometimes bears a gunja berry, embraces the goddess. The Ucchista Ganapati trunk is placed on the Goddess's thigh.



9] Vigna Ganapati Form of Lord Ganesh

Vigna Ganapati is the 9th of Lord Ganesha's 32 forms and signifies as remover of obstruction, disturbance and difficulties. In Vighna Ganapati for, Lord Ganesh appears with eight hands similar to Lord Vishnu and holds Shankha (conch) and Chakra (wheel) on both left and right upper hand. The other hands holds his broken tusk and Modaka, noose and elephant goad, flower arrow, sugarcane and a battle axe. Vigna Ganapati's trunk is curved with bouquet of flowers. The lord wear plenty of ornaments and his complexion is of golden hue.

Significance of Vigna Ganapati

Worshipping this form is believed to help devotees to remove all obstacles and bad influence. Praying to Lord every day is believed to bring prosperity. Rohini Nakshatra is related to Vigna Ganapathi.

Temples of Vigna Ganapati

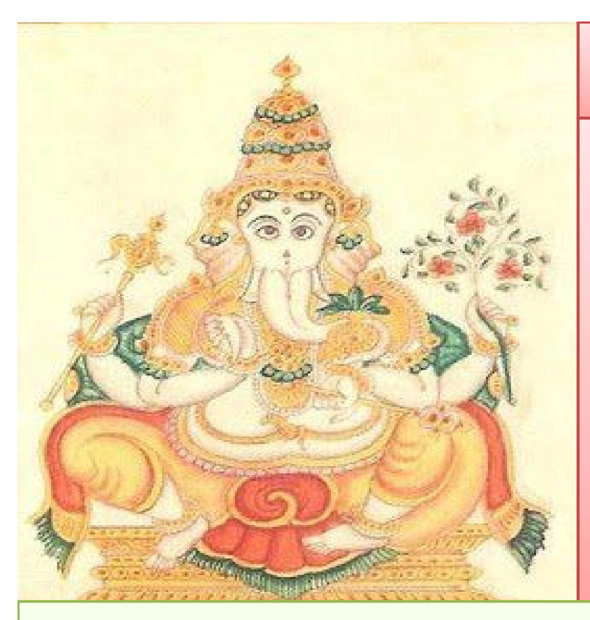
Vigna Ganapati can be worshipped in Thirukurungudi Temple in Tirunelveli, Tamil Nadu. Also temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapati sculptures.

Vigna Ganapati Mantra

"Shankheshu Chaapa Kusumeshu Kuthara
Pashachakra Swadanta Sruni Manjarikaa Sharaduhai
Paanishritaih Parisameehita Bhhoshana Shrih
Vighneshvaro Vijayato Tapaneeya Gaur"

English Translation and Meaning of Mantra

Ganapati removing the obstacles". He has eight arms. He is golden in colour. His hands hold the single tusk, the disc, the arrow-flowers, the hatchet, the conch, the sugar-cane stem, the noose, the elephant goad. With the tip of his trunk, he carries a bunch of flowers (pushapamanjari).



10] shipra Ganapati Form of Lord Ganesh

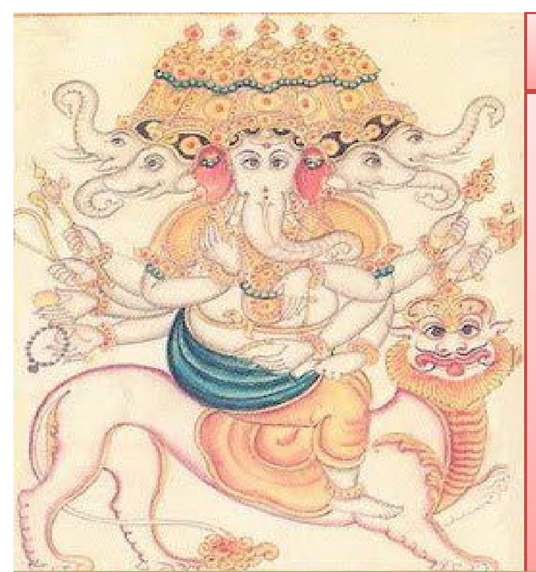
Kshipra Ganapati is the 10th of Lord Ganesha's 32 forms. Among all the forms Kshipra Ganapathi is believed to satisfy the devotees immediately. The lord appears in red hue complexion with four hands. On his main right hands holds a broken tusk and on the main left hand holds sprig of Kalpavriksha (wish-fulfilling tree) and on the other both hand holds noose and elephant goad. The trunk of Kshipra Ganapati is curved towards the right upturned holding ratnakumbha (pot containing precious jewels).

Mrigashirsha Nakshatra is related to Kshipra Ganapati. Worshipping Kshipra Ganapati form of Ganesh is believed to give knowledge. Meditating every day the lord will help devotees by granting long-life and fulfills their wishes.

Some of the well known Kshipra Ganapati Temples in India are
1) Pillayarpatti Karpaga Vinayagar Temple in Karaikudi, Tamil Nadu
2) Jyothirmaheshwara Temple in Srirangapattinam, Karnataka
3) Bhramaramba Mallikarjuna Temple in Srisailam, Andra Pradesh
4) Ashtavinayak Temple in Pune, Maharastra (This is west facing temple)
5) Manasa Sarovar in Omkar Hills, Bangalore, Karnataka
6) Kanyakumari Temple in Kanyakumari, Tamil Nadu
7) Manthakara Mahaganapathi Temple in Kalpathy
8) Temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapati sculptures

Kshipra Ganapati Mantra

Dantakalpalata Pasharatna Kumbhanksho Jvalam!!
Bandhooka Kamaniyabham Dhyaayeth Kshipraganadhipam!!
English Translation "Ganapati the Speedyle". He has four arms. He is red in colour. His hands show the single tusk, the elephant goad, the creeper of the votive tree (kalpalata), the noose. With the end of his trunk, he carries the stone cup full of precious stones (ratnakumbha).



11] Heramba Ganapati Form of Lord Ganesha

Heramba Ganapati is 11th among the 32 forms of Lord Ganesha. Among all, the Heramba Ganapathi is very rare form "protector of the weak". In this form Lord Ganesh appears with five heads and ten hands. The main right hand posture Abhya Mudra bestows blessing to all the devotees and main left hand grants wishes. On the other hands holds a noose, japa beads mala (Rudrashaka), a battle axe, a battle hammer, his broken tusk as a weapon, garland, a fruit and his favorite sweet Modaka. The complexion is white in color and rides on the Vahana (Vehicle) "the king of the beasts", the mighty Lion.

Thiruvathira nakshatram or Ardra nakshatra is related to Heramba Ganapati. Worshipping this form is believed to give confidence to the weak and knowledge to achieve their tasks. Praying to lord everyday will help devotees overcome fear.

Temples dedicated to Heramba Ganapati

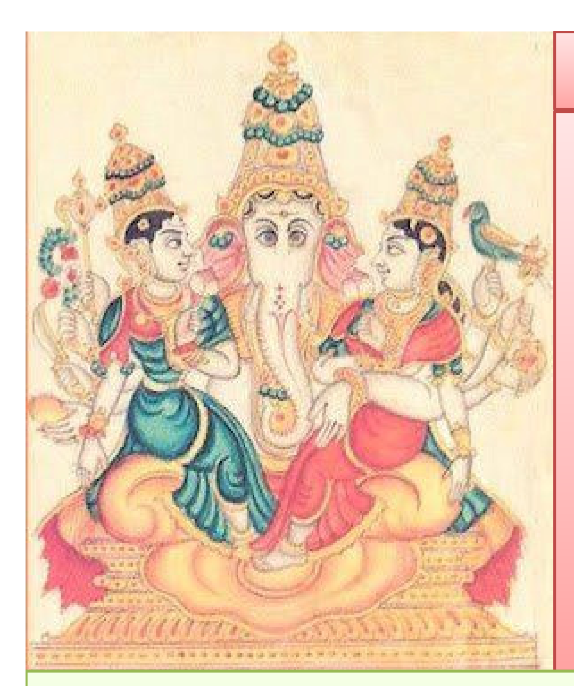
It is very rare to find an exclusive temple for Heramba Ganapati Temple, this form is worshipped in Kasi Vishwanath Temple in Banaras, Uttar Pradesh. Also temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapati sculptures.

Heramba Ganapati mantra

Abhaya Varadahastah Paashadantakshamala
Srini Parashu Dadhaano Mudgaram Modakam Cha!
Phalamadhi Gatasimhah Panchamaatanga Vakthrah
Ganapatiratigaurah Paatu Herambanamaa!!

Translation and Meaning of Mantra

"The five-heads Ganapati riding the lion". He has ten arms. He is dark in colour. His first hand shows the movement of lack of fear (abhaya), the others hold the rosary, the citron, the club, the elephant goad, the noose, the axe, the kadabu cake, the single tusk; his tenth hand shows the movement which bestows boons (varada).



12] Lakshmi Ganapati Form Of Ganesha

Lakshmi Ganapati is the 12th of Lord Ganesha's 32 forms. In this form Lord Ganesh sits flanked by his consorts Siddhi and Buddhi on both of the thighs. Goddess Siddhi is responsible for achievement and Goddess Buddhi is responsible for wisdom. Lakshmi Ganapati appears with eight hands, the main left hand posture Abhya Mudra bestows blessing to all the devotees. The other hands holds green Parrot, a Pomegranate, a sword, a noose, elephant goad, sprig of Kalpavriksha (Wish fulfilling tree) and water vessel (Kamandala). Both his consorts hold white lotus flowers and as the complexion of the lord s also white in colour.

Punardham (Punarvasu) Nakshatra is related to Lakshmi Ganapati. Worshipping this form of Ganesha is believed to give wealth and wisdom. Praying to lord everyday will help devotees attain materialistic gains. Lakshmi Ganapati can be worshipped in the famous Pazhani Murugan Temple in Palani Tamil Nadu. Also temples in Chamarajanagar and Nanjangud in Mysore district, Karnataka has 32 forms of Ganapati sculptures.

Lakshmi Ganapati Mantra

Bibhranah Shukha Beejapuraka Milanamanikya
Kumbhakshushaan Paasham Kapalataam Cha Khangavilasijjyotih
Sudhaa Nirjharah Shyaamenaatta Saroruhena Sahitam Devidvyam Chantikee
Gowrango Varadaana Hasta Sahitah Lashmi Ganesha Svataata
Lakshmi Ganapati Mantra English Translation

"Ganapati the Fortunate" embracing his wives Siddhi and Buddhi. He is white in colour. He has eight arms. His hands hold a pomegranate, a sword, the creeper of the votive tree, the elephant goad, the parrot, the noose, the jewel pot; his eighth hand bestows boons (varada).



13] Maha Ganapati Form of Lord Ganesh

Maha Ganapati is the 13th of the 32 forms of Lord Ganesha. Maha literally means “the Great” and is one among the most commonly worshipped for of Lord Ganesh. In this form Ganapathi is depicted with three eyes and a crescent moon on his head, like his father Lord Shiva. The lord appears with ten hands and is red in complexion and seen with his consort seated on the left thigh. On his hand holds his tusk, a pomegranate, a sugarcane bow, chakra (discuss), noose, a blue lily, a sprig of paddy, a lotus, a mace and ratnakumbha (pot containing gems).

Pushya Nakshatra is related to Maha Ganapati. Worshipping this form is believed to give prosperity and very meritorious. Praying to lord everyday will help devotees attain great glory. Maha Ganapati can be worshipped in the famous Lord Krishna Temple in Dwaraka, Gujarat. It is believed that Sri Krishna is offering prayer to Maha Ganapati. Also temples in Chamarajanagar and Nanjangud in Mysore district of Karnataka has 32 forms of Ganapati sculptures.

Maha Ganapati Mantra

“Hasteemdranana Minduchuda Marunachayam Trinetram Rasah
Dashilishtam Priyaya Sa Padmakaraya Svankashtayah Santatam
Beejapoora Gadekshu Karmuka Laschhakrabja Pashotapala
Vreehagra Svavishaana Ratna Kalasham Hastaih Vahantam Bhaje.”

English Translation of Maha Ganapathi Mantra
“The Great Ganapati” with a shakti. He has ten hands. He is red in colour. His hands hold the single tusk, the pomegranate, the club, the sugar-cane bow, the disc, the conch, the noose, the nocturnal lotus, the paddy ear, the jewels pot.



14] Vijaya Ganapathi For of Lord Ganesh

Vijaya Ganapathi is the 14th of the 32 forms of Lord Ganesha. The Shivanidhi portion includes descriptions of thirty-two forms of Ganapati that are mentioned frequently in devotional literature related to Ganesha.

There are also sculptural representations of these thirty-two forms in the temples at Nañjanguḍ and Chāmarājanagar (both in Mysore district, Karṇāṭaka), done about the same time as the paintings were done and also at the direction of the same monarch.

Each of the thirty-two illustrations is accompanied by a short Sanskrit meditation verse (dhyānaśloka), written in Kannada script.
The meditation verses list the attributes of each form. The text says that these meditation forms are from the Mudgala Purana.

This information was given by Brahmanda Guruji Shri Narendra Babu Sharmaji, in his Bruhat Brahmanda programme telecasted in Zee Kannada Channel while speaking on 32 Forms of Ganapathi.

Temple Related To Vijaya Ganapathi – Located in Ashtavinayak Temples, Pune

Nakshatra Related To Vijaya Ganapathi : Ashlesha Nakshatra

Four-armed, of red hue and riding His resourceful mushika, Vijaya Ganapati is "the Victorious" bestower of success. His insignia are the broken tusk, elephant goad, a noose and a lucious golden mango, His favorite fruit.

Vijaya Ganapati Mantra:
Meditation verse as written in Kannada script in the above painting:

atha vijayagaNapatidhyAnaM ||mudgalapurANE ||

pAshAMkushasvadaMtAmraPalavAnAKuvAhanaH viGnaM nihaMtu nassarvaM | raktavarNO vinAyakaH ||14 || raktavarNaH

Translation of Mantra:
Vijaya Ganapati : "Ganapati the Victorious", riding a rat which trots at a smart pace. He has four arms. He is red in colour. His hands hold the single tusk, the elephant goad, the noose and the mango.



15] Nritya Ganapathi Form of Lord Ganesh

Nritya Ganapati is the 15th of the 32 forms of Lord Ganesha. The Shivanidhi portion includes descriptions of thirty-two forms of Ganapati that are mentioned frequently in devotional literature related to Ganesha. There are also sculptural representations of these thirty-two forms in the temples at Nañjanguḍ and Chāmarājanagar (both in Mysore district, Karṇāṭaka), done about the same time as the paintings were done and also at the direction of the same monarch.

Temple Related To Nritya Ganapathi - Located in Arulmigu Magudeshwarar Temple – Kodumudi.

Nakshatra Related To Nritya Ganapathi : Magha Nakshatra

The happy "Dancer," Nritya Ganapati, is four-armed and golden, with rings on His fingers, holding a tusk, goad, noose and modaka sweet. He prances under the kalpavriksha tree, epitomizing exuberant activity and joy.

Nritya Ganapati Mantra:
Meditation verse as written in Kannada script in the above painting:

atha nRuttagaNapatidhyAnaM || mudgalapurANE ||

pAshAMkushApUpakuThAradaMta caMcatkarAkluptavarAMguLIyakaM | pItaprabhaM kalpatarOradhastAM | bhajAmi nRuttOpapadaM gaNEshaM || 15 || pItavarNaH

Translation of Mantra:
"The Dancing Ganapati" under the boon-tree. He has four arms. He is golden in colour. His hands hold the single tusk, the elephant goad, the noose, the axe (parashu) or the hatchet (kuthâra). The dhyâna sloka specifies that one of the four hands can show a cake apûpa.



16] Urdhva Ganapati Form of Lord Ganesh

Urdhva Ganapati is the 16th among the 32 forms of Lord Ganesh.

Urdhva Ganapathi means “the Elevated”. In this form Lord Ganesha appears in a tantric posture with his consort Shakti (Devi) on his left lap with eight hands and golden hue complexion. On his main right hand holds his tusk and the main left hand is gently around his Shakti. On the other hand holds sprig of paddy, a lotus, a blue lily, a sugar cane bow, arrow and a mace.

Pooram (Purva Phalguni) Nakshatra is related to Urdhva Ganapati. Worshipping this form is believed to help the devotees from all sorts of difficulties by giving them refugee and elevate devotees up in their life.

Temples of Urdhva Ganapati

Though there are no famous temples exclusively dedicated to Urdhva Ganapati, this form of Lord Ganesha can be worshipped in Shri Mahalingeshwara Temple in Madurai, Tamil Nadu. Also temples in Chamarajanagar and Nanjangud in Mysore district of Karnataka, has 32 forms of Ganapati sculptures.
Urdhva Ganapati Mantra

Kalhaara Shali Kamalekshuka Chapa Bandanta
Prarohakagadi Kanakojwalangaha
Alinganaodhatakaro Harithangashtaya Devya
Karotu Shubhaha Murdhva Ganadhipo Mey!!
English Translation and Meaning

“The Rising Ganapati”, seated with his Shakti on his left thigh. He has eight arms. He is golden in colour. His hands hold the single tusk, the arrow-flower, the daylight lotus, the blue lily (kalhara), the sugar-cane bow, the paddy ear, the club; his last hand claps the goddess. The extremity of his trunk is rolled around the right breast of the goddess.



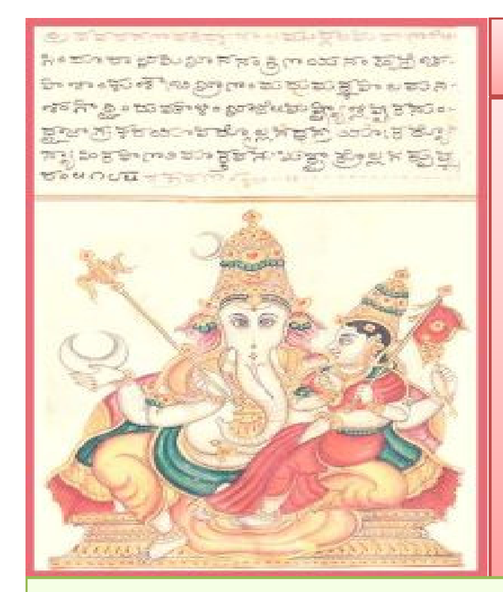
17] Yekaakshara Ganapathi Form of Lord Ganesh

Yekaakshara Ganapathi 17th of the 32 forms of Lord Ganesha. The Shivanidhi portion includes descriptions of thirty-two forms of Ganapati that are mentioned frequently in devotional literature related to Ganesha. There are also sculptural representations of these thirty-two forms in the temples at Nañjanguḍ and Chāmarājanagar (both in Mysore district, Karṇāṭaka), done about the same time as the paintings were done and also at the direction of the same monarch.

Temples Related To Ekakshara Ganapathi – This Ganapati is located in two places :
[1] Hampi, Karnataka.
[2] 3 Kms from Shri Trimbakeshwar Temple, Nashik.

Nakshatra Related To Ekakshara Ganapathi : Uttara Phalguni Nakshatra
Ekakshara, of "Single-Syllable" (gam), is three-eyed, of red complexion and attire. Crescent moon on His crown, He sits in lotus pose upon Mushika, offers the boon-giving gesture and holds a pomegranate, noose and goad.
Ekakshara Ganapati Mantra:
Meditation verse as written in Kannada script in the above painting:

atha EkAkSharagaNapatidhyAnaM || mudgalapurANE ||
raktO raktAMgarAgAMshukakusumayutastuMdilashcaMdramauLe | nesatraiyusaktastribhirvAmanakaracaraNo bIjapUraM dadhAnaH | hastAgrakluptapAshAMkusharadavaradO nAgavaktrOhibhUShO | dEvaH padmAsanasthO bhavatu suKakarO bhUtaye viGnarAjaH ||17|| raktavarNaH
Translation of Mantra:
"Ganapati identified with the word OM". He has four arms. He is red in colour. His hands hold the single tusk, the elephant goad, the noose and the cake modaka. Sometimes, he wears, with the extremity of his trunk (bîjapûra).



18]   Vara Ganapathi Form of Lord Ganesh

Vara Ganapathi 18th of the 32 forms of Lord Ganesha. The Shivanidhi portion includes descriptions of thirty-two forms of Ganapati that are mentioned frequently in devotional literature related to Ganesha.

There are also sculptural representations of these thirty-two forms in the temples at Nañjanguḍ and Chāmarājanagar (both in Mysore district, Karṇāṭaka), done about the same time as the paintings were done and also at the direction of the same monarch.

This information was given by Brahmanda Guruji Shri Narendra Babu Sharmaji, in his Bruhat Brahmanda programme telecasted in Zee Kannada Channel while speaking on 32 Forms of Ganapathi.

Temples Related To Vara Ganapathi - This Ganapati is located in Shri Renuka Yellamma Devi Temple - Saundatti/Savadatti - Belgaum.
After visiting this Ganapati, we should visit Nanganallur Anjaneya Temple, Chennai.

Nakshatra Related To Vara Ganapathi : Hasta Nakshatra (Harischandra - A Great King's Nakshatra)

Varada Ganapati, "the Boon-Giver with prominent third eye of wisdom, holds a dish of honey, the noose and goad and encloses a pot of jewels in His trunk. His shakti is at His side, and the crescent moon adorns His crown.

Vara Ganapati Mantra:
Meditation verse as written in Kannada script in the above painting:

atha varagaNapatidhyAnaM || mudgalapurANE ||

siMdUrAbhamibhAnanaM triNayanaM hastE ca pAshAMkushau | bibhrANaM madhumatka pAlamanishaM sAdhviMdumauLiM bhajE ||
puShTyAshliShTatanuM dhvajAgrakarayA padmOllasaddhastayA | tadyOnyAhitapANimAttavasumatpAtrOllasatpuShkaraM ||18|| raktavaraNaH

Translation of Mantra:
"The Delightful Ganapati" with a shakti seated on his left thigh. He has four arms. He is red in colour. His first three hands hold the elephant goad, the skull filled with liquor (madhumatkapâla) and the noose. The fourth hand creeps between the thighs of the goddess who holds a lotus and a banner.



19] Tryakshara Ganapathi Form of Lord Ganesh

Tryakshara Ganapathi 19th of the 32 forms of Lord Ganesha.
Tryakshara Ganapati form of Ganesh is symbolically associated with the letter 'AUM.' It is also one of the 32 forms of Ganesha. This form of Ganesha is worshipped for attaining concentration and progress in education and career.
The Shivanidhi portion includes descriptions of thirty-two forms of Ganapati that are mentioned frequently in devotional literature related to Ganesha.
There are also sculptural representations of these thirty-two forms in the temples at Nañjanguḍ and Chāmarājanagar (both in Mysore district, Karṇāṭaka), done about the same time as the paintings were done and also at the direction of the same monarch.

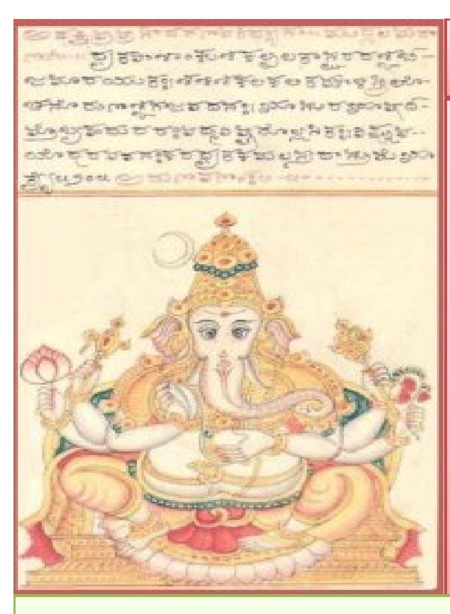
Temples Related To Tryakshara Ganapathi - This Ganapati is located in Tirumakudalu Narasipura, officially known as T.Narasipura. It is a panchayat town in Mysore district in the Indian state of Karnataka. The first letter "T" of the name (T.Narasipura) refers to Tirumakudalu, the peninsular town (Trimakuta in Sanskrit) at the confluence of the Kaveri, Kabini and Spatika Sarovar (a hidden mythical lake or spring, also named Gupta Gamini) known as Sangama.

Nakshatra Related To Tryakshara Ganapathi : Chitra Nakshatra
Tryakshara Ganapati, "the Lord of Three Letters" (A-U-M), is gold in color and has fly whisks in His big floppy ears. He carries the broken tusk, goad, noose and mango and is often seen grasping a sweet modaka in His trunk.

Tryakshara Ganapati mantra is
Gajendravadanam Sakhshat chalatkarna suchaamaram
Hemavarnam Chaturbahum pashankushadharam Varam!
Svadantam dakshine haste savyetvamraphalamtathaa
Pushkare moodakam Chaiva Dharayantamusmaret!!

Tryakshara Ganapati has a third eye on the forehead. His color is that of gold. He has four hands and they hold noose, goad, mango and broken tusk. The trunk is depicted as holding the sweet, Modak.

Worship of this form of Ganesh helps in keeping the mind in control. Meditating on the primordial sound AUM helps in self realization.



20] Kshipraprasaada Ganapathi Form of Lord Ganesh

Kshipraprasaada Ganapathi 20th of the 32 forms of Lord Ganesha. The Shivanidhi portion includes descriptions of thirty-two forms of Ganapati that are mentioned frequently in devotional literature related to Ganesha.

There are also sculptural representations of these thirty-two forms in the temples at Nañjanguḍ and Chāmarājanagar (both in Mysore district, Karṇāṭaka), done about the same time as the paintings were done and also at the direction of the same monarch.

Temples Related To Kshipra Prasada Ganapathi - This Ganapati is located in Pillayarpatti Karpaga Vinayagar Temple.

Nakshatra Related To Kshipra Prasada Ganapathi : Svati Nakshatra

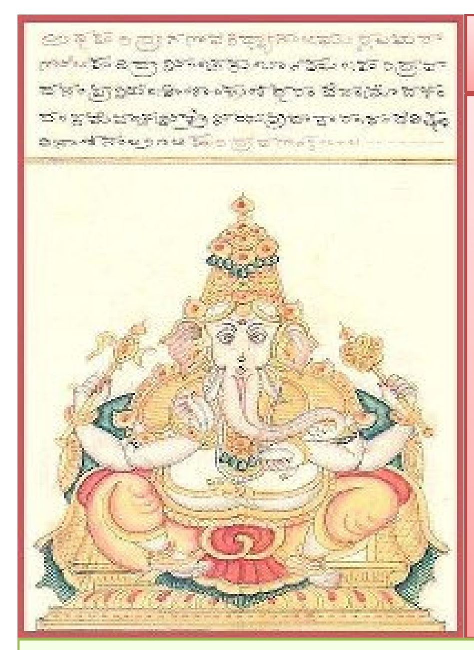
Kshipra Prasada Ganapati, "the Quick Rewarder," presides from a kusha-grass throne. His big belly symbolizes the manifest universe. He holds a noose, goad, tusk, lotus, pomegranate and a twig of the wish-fulfilling tree.

Kshipra Prasada Ganapati Mantra:
Meditation verse as written in Kannada script in the above painting:

atha kShipraprasAdagaNapatidhyAnaM || mudgalapurANE ||

dhRutapAshAMkushakalpalatAsvaradashca bIjapUrayutaH | shashishakalakalitamaulistrilOcanO ruNashca gajavadanaH | bhUsurabhUShadIptO bRuhadudaraH padma viShvarollasitaH | viGnapayOdharapavanaH karadhRutakamalassadAstu mE bhUtyai ||20 || aruNavarNaH

Translation of Mantra:
"Ganapati bestowing quickly his mercy". He has six arms. He is red in colour. His hands hold the single tusk, the elephant goad, the lotus, the creeper of the votive tree (kalpalatâ), the noose, the lemon.



21] Harindra Ganapathi Form of Lord Ganesh

Harindra Ganapathi 21st of the 32 forms of Lord Ganesha. Reproduction from the Śrītattvanidhi ("The Illustrious Treasure of Realities"), an iconographic treatise compiled in the 19th century in Karnataka, India, by order of the then Maharaja of Mysore, Krishnaraja Wodeyar III (b. 1794 – d. 1868).
The curcuma-colored Ganapati". He has four arms. He is yellow in colour. His hands hold the single tusk, the elephant goad, the noose and the modaka.
The word Haridra means "Turmeric". Haridra Ganapathi is yellow in color, and had four arms one of which holds the single tusk, while the others hold noose, goad, and a modaka bowl.

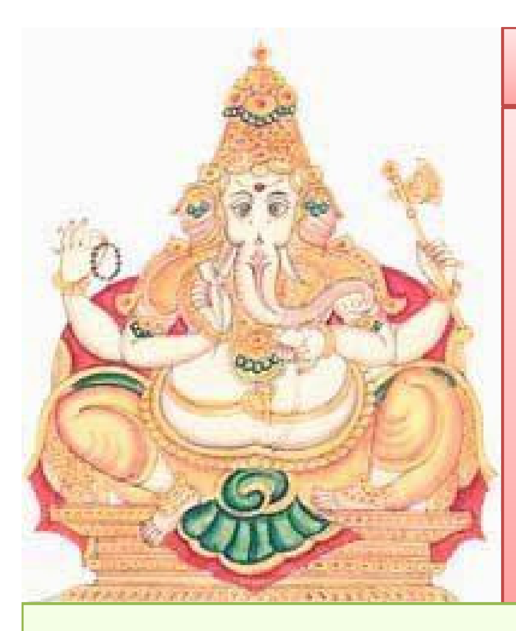
Legend
It is said that Maa Peetambara was so pleased that she blessed Ganesha with a golden aura and complexion. He was clad in peetambar (yellow cloth), he was eating golden laddoos and Riddhi (Wealth) & Siddhi (Skill) both clad in yellow clothes and amazing gold ornaments; were seated next to him. Third energy Buddhi (Intellect) also came to him and attached herself with Ganesha permanently. Thus Shri Haridra Ganesha (yellowy like turmeric) emerged in Valga Mandalam.

Shri Maa Bagalamukhi obliged and she told Shri Haridra Ganesha that "Whoever worships you; they will obtain whatever they ask for – that too very fast and quickly. Those whose golden phase of life is about to begin, will start to worship Shri Haridra Ganesha."
Worship and Mantra

This form of Ganesha is prayed for good luck and success in desires. When a certain person is trying to harm you, a man who is an adept in the science of mantra can stop him from doing any harm by meditations on the turmeric-colored form of Ganesha with the below said Haridra mantra sending that energy on that person to stop him from doing any harm. The one who do upasane & puja of Haridra ganapati idol is blessed with success in his work, business, undertaking & desires.Rosary of bulbs of turmeric should be used for Mantra meditation. Yellow clothes and yellow colour asana should be used. 108 repetitions.

"OM HARIDRAA GANAPATAYAE NAMAHA"

Haridra Ganpati is made out of "Turmeric roots" and considered very lucky and auspicious. The Haridra Ganesha can be kept in cash box, place of business transactions,almirah etc for wealth luck and smooth business.



22] Yekadanta Ganapathi Form of Lord Ganesh

Yekadanta Ganapathi 22nd of the 32 forms of Lord Ganesha. Ekadanta Ganapati is one among the 32 forms of Ganesha.

This form of Ganesh is believed to bless students and help them in concentrating in their efforts. Ekadanta means one with a single tusk.

Ekadanta Ganapathi mantra is

Lambodaram Shyamatanum Ganesham
Kutaramakshastraja moordhavagaatram
Saladukkam dantamadhaha Karabhyam
Vameteraabhyam cha dadhaanameede

Ekadanta Ganapati is blue colored and has four hands. The hands hold axe, Rudraksha, sweet and the broken tusk.

A symbolism attached with Ekadanta Ganapati states that those who work hard will be blessed with sweet by this form of Ganesha – meaning they will be successful in their endeavor.

This form of Ganesha is worshipped for attaining inner strength and to overcome lust. Meditating on this form helps in attaining peace.



23] Srishti Ganapati

Riding on His docile and friendly mouse, Srishti Ganapati is the lord of happy "Manifestation." This active God, of red complexion, holds His noose a goad, a perfect mango, and His tusk, representing selfless sacrifice.

Srishti Ganesha Temples…
The main temple associated with this form of Ganapati can be seen Arulmigu Swaminatha Swami Temple in Swamimalai near Kumbakonam, Tamil Nadu. Also the temples in Chamarajanagar and Nanjangud in Mysore have all the 32 forms of Ganesha sculptures. This is one of the unique forms of the lord where he is associated with the creation of everything in the Universe. This is normally associated with Lord Brahma.

Nakshatra Related To Srishti Ganapathi : Jyeshtha Nakshatra

Riding on His docile and friendly mouse, Srishti Ganapati is the lord of happy "Manifestation." This active God, of red complexion, holds His noose a goad, a perfect mango, and His tusk, representing selfless sacrifice.

<u>Srishti Ganapati Mantra:</u>
Meditation verse as written in Kannada script in the above painting:

atha sRuShTigaNapatidhyAnaM || mudgalapurANE||

pAshAMkushasvadaMtAmra| phalavAnAKuvAhanaH | viGnaMnihaMtu nashyONa| ssRuShTi dakShOvinAyakaH ||23|| raktavarNaH

<u>Translation of Mantra:</u>
"Ganapati the Creator", riding a big rat. He is red in colour. His has four arms. His hands hold the single tusk,



24] Uddanda Ganapati

Uddanda Ganapati is the 24th of Ganesha's 32 forms and the lord enforces dharma (Justice). This is a very rare form and an angry form of LORD GANESHA. His appearance is in red color complexion with third eye and his consort Shakti (Devi) seated on his left thigh. The hands on the lord differs; as there are many picture depicting the lord having 12 hands and there are also pictures showing the lord with 10 hands. On his main right hand holds his broken tusk and on the main left hand holds Ratnakumbha (Pot of Gems). On the other hands holds a blue lily flower, a sugar cane, a mace, lotus flower, sprig of paddy, a pomegranate fruit, a noose, a conch water vessel (kamandalu) and a garland..

Moola Nakshatra (Moolam or Mula Constellation) is related to Uddanda Ganapati. Worshipping this form is believed to protect devotees and punishes the wrong. Uddanda Ganapati idol can be worshipped at the famous GURUVAYOOR KRISHNA TEMPLE, Kerala.

Uddanda Ganapati Mantra Lyrics

Kalharambuja Bijapuraka Gadadamtekshucapam Sumam
Bibhrano Manikumbhashali Kalashau Pasham Srunim Cabjakam
Gauramgya Ruciraravimda Karaya Devya Samalimgita
Shshonamgashshubhamatanotu Bhajata Muddamdavigneshvarah ||24|| Raktavarnah

English Translation and Meaning

"Ganapati the Unchained", with his Shakti seated on his left thigh. He has twelve arms. He is red in colour. His hands hold the single tusk, the club, the nocturnal lotus, the noose, the paddy ear, the elephant goad, the washing pot (kamandalu), the sugar-cane bow, the disc, the daylight lotus, the conch and the pomegranate. His trunk is placed on the top or, sometimes, maintains a jewels pot.



25] Runamochana Ganapati

Rinamochana Ganapati is humanity's liberator from guilt and bondage. His figure of alabaster skin is apparelled in red silks. He bears a noose and a goad, His milk-white tusk and a favorite fruit, the rose apple.

Nakshatra Related To Rinamochana Ganapathi : Purva Ashadha Nakshatra

Rinamochana Ganapati is humanity's liberator from guilt and bondage. His figure of alabaster skin is apparelled in red silks. He bears a noose and a goad, His milk-white tusk and a favorite fruit, the rose apple.

Rinamochana Ganapati Mantra:

Meditation verse as written in Kannada script in the above painting:

atha RuNamOcanagaNapatidhyAnaM ||mudgalapurANE||

pAshAMkushau daMtajaMbU | dadhAnaH sphaTikaprabhaH | raktAMshukO gaNapati | rmudE syAdRuNamOcakaH||25|| shvEtavarNaH

Translation of Mantra:

"Ganapati seated on a large lotus with his Shakti "; he removes the impediments. He has four arms. He is red in colour. His first hand show the movement to bestow boons (varada) ; the three others hold the elephant goad, the noose and the bowl of sugared rice (pâyasapâtra)



26] Dhundhi Ganapati

Nakshatra Related To Dhundhi Ganapathi : Uttara Ashadha Nakshatra

Red-hued Dhundhi Ganapati, "the Sought After," holds a strand of rudraksha beads, His broken tusk, an axe and a small pot of precious gems thought to represent the treasury of awakenings He saves for all ardent devotees.

Dhundhi Ganapati Mantra:

Meditation verse as written in Kannada script in the above painting:

dhuMDigaNapatidhyAnaM || mudgalapurANE ||

akShamAlAM kuThAraM ca | ratnapAtraM svadaMtakaM | dhattE karairviGnarAjO | dhuMDinAmA mudestu naH ||26||
aucityAdraktavarNaH

Translation of Mantra:

Meditation on dhuMDi gaNapati as told in mudgalapurANa.
He holds in his hands a string of rudrAkSha (rosary), an axe, a pot full of gems and his own tusk. He who is known as dhuMDi and a remover obstacles(viGna rAja), may He give happiness to all of us.
He is of appropriate Red color.
"The Ganapati which we have to look for". He has four arms. His hands hold the single tusk, the rosary, the hatchet (kuthâra) and the pot of jewels (ratnapâtra).



27]Dvimukha Ganapati

Nakshatra Related To Dvimukha Ganapathi : Shravana Nakshatra

Dvimukha Ganapati, called Janus by the Romans, with two divergent faces, sees in all directions. His blue-green form is dressed in red silk. He wears a bejeweled crown and holds a noose, goad, His tusk and a pot of gems.

Dvimukha Ganapati Mantra:

Meditation verse as written in Kannada script in the above painting:

atha dvimuKagaNapatidhyAnaM || mudgalapurANE ||

svadaMtapAshAMkusharatnapAtraM | karairdadhAnO harinIlagAtraH | ratnAMshukO ratnakirITamAlI | bhUtyai sadA bhavatu mE dvimuKO gaNEshaH ||27|| hasuruvarNaH

Translation of Mantra:

Meditation on dvimuKa (two faced) gaNapti as told in mudgala purANa

He holds in his hands his own tusk, a noose, a hook and a pot full of gems. His body complexion is greenish blue and he is wearing a red colored robe.A gem studded crown embellishes his head. May such dvimuKa gaNapati be gracious always.

He is of green color.



28] Trimukha Ganapati

Nakshatra Related To Trimukha Ganapathi : Dhanishta Nakshatra

Trimukha Ganapati, the contemplative "three-faced" Lord of red hue, sits on a golden lotus, telling His beads, holding a noose, goad and vessel of nectar. He gestures protection with a right hand and blessings with a left.

<u>Trimukha Ganapati Mantra:</u>
Meditation verse as written in Kannada script in the above painting:

atha trimuKagaNapatidhyAnaM || mudgalapurANe ||

shrUmattIkShNa shiKAMkushAkSha varadAndakShE dadhAnaH karaiH | pAshaMcAmRuta pUrNakuMbhamabhayaM vAmE dadhAnO mudA | pIThE svarNamayAraviMda vilasatsatkarNikA bhAsure | svAsInastrimuKaH palAsharucirO nAgAnanaH pAtu naH ||28|| raktavarNa |

<u>Translation of Mantra:</u>
Meditation on trimuKa (three faces) gaNapti as told in mudgalapurANa.
He carries in two of his right hands a hook which is very sharp and is shining, a rosary and is holding another hand in boon bestowing gesture (varada). He carries in two of his left hands a noose, a urn full of celestial nectar (amruta) and is holding the another hand in gesture of bestowing fearlessness (abhaya). He is seated on shining golden throne with lotus in the center. He has three eyes with elephantine face and he effulgent like the flame of forest flower(bastard teak/butea frondosa). May such trimuKa gaNapati protect us.
He is of Red color.
"The Tree-Head Ganapati". He has six arms. He is red in colour. His first hand shows the movement which gives boons (varada), the four others hols a very sharp elephant goad, a rudrâksha grain of the rosary, the noose and the ambrosia pot (amritakumbha) ; the sixth hand removes the fear (abhaya).



29] Sinha Ganapati

Nakshatra Related To Sinha Ganapathi : Shatabhisha Nakshatra

Sinha Ganapati, white in color, rides a lion and displays another lion in one hand, symbolizing strength and fearlessness. He also holds a kalpavriksha sprig, the vina, a lotus blossom, flower bouquet and a pot of jewels.

Sinha Ganapati Mantra:

Meditation verse as written in Kannada script in the above painting:

atha siMhagaNapatidhyAnaM || mudgalapurANE ||

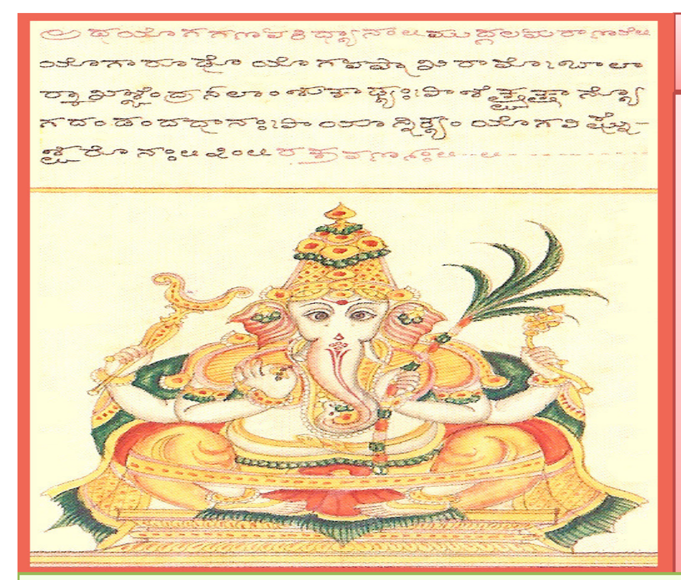
vINAM kalpalatAmariM ca varadA dakShE vidhattE karai vAsamE tAmarasaM ca ratnakalashaM sanmaMjarIM cAbhayaM | shuMDAdaMDalasanmRugEMdravadanaM shaMKEMdugaurashshubhO | dIvyadratnanibhAMshukOgaNapatiH pAyadapAyatsa naH ||29|| shvEtavar^NaH

Translation of Mantra:

He is holding in his right hands a vINa (Indian lute), a creeper of kalpavRukSha(Tree which can cure all deceases), a discuss and another held in a gesture of granting boons (varada). He is holding in his left hands a lotus, a pot of gems, a flower bunch and another held in a gesture of granting fearlessness (abahaya). He is lion faced with a elephant trunk and shining. His body is shining like a white conch and moon. He is wearing a gem studded shining robe. May such a siMha gaNApati protect us from all dangers.

He is of white color.

"The Lion-face Ganapati". He has eight arms. He is white in colour. His first hand shows the movement which bestow boons (varada). The following hold the disc, the bunch of flowers, the lute (vîna), thez daylight lotus, the jewels pot, the creeper of the votive tree; the last hand shows the movement which removes fear (abhaya).



30] Yoga Ganapati

Nakshatra Related To Yoga Ganapathi : Purva Bhadrapada Nakshatra

Yoga Ganapati is absorbed in mantra japa, His knees strapped in meditative pose, hands holding a yoga staff, sugar cane stalk, a noose and prayer beads. His color is like the morning sun. Blue garments adorn His form.

Yoga Ganapati Mantra:

Meditation verse as written in Kannada script in the above painting:

atha yOgagaNapatidhyAnaM || mudgalapurANe ||
yOgArUDhO yOgapaTTAbhirAmO| bAlAr^kAbhashcaMdranIlAMshukADhyaH|
pAshEkShvakShAnyOgadaMDaMdadhAnaH| pAyAnnityaZM yOgaviGnEshvarOnaH|
30|raktavarNaH

Translation of Mantra:

He is engrossed in yoga and is strapped in a yoga posture. He looks beautiful and shines like the rising morning sun. He is adorned with a colored robe which is shining like blue sapphire. He is carrying a noose, a sugar cane stalk, a rosary and a yoga wand. May such yOga viGnEshvara - remover of obstacles- protect us always.
He is of Red Color.
"Ganapati the Ascetic". He has four arms. He is red in colour. His legs are surrounded with the meditation girdle (yogapatta). His hands hold the rosary, the elbow-rest or the walking-stick, the



31] Durga Ganapati

Nakshatra Related To Durga Ganapathi : Uttara Bhadrapada Nakshatra

Durga Ganapati, the "Invincible," waves the flag of victory over darkness. This splendid murti is of deep gold hue, dressed in red, holding a bow and arrow, noose and goad, prayer beads, broken tusk and a rose apple.

<u>Durga Ganapati Mantra:</u>

Meditation verse as written in Kannada script in the above painting:
atha durgAgaNApatidhyAnaM || mudgalapurANE ||
taptakAMcanasaMkAsha | shcaShTahastOmahattanuH | dIptAMkushaMsharaMcAkShaM | daMttaMdakShEvahankaraiH | vAmEpAshaMkArmukaMca | latAM jaMbUMdadhatkaraiH raktAMshukassadAbhUyA ddurgAgaNapatirmudE ||31|| kanakavarNaH

<u>Translation of Mantra:</u>

His body glows like burnished gold. He has eight hands and massive body. He is holding a shining hook (aMkush), an Arrow, a rosary and a tusk with the four hands on the right side. He is holding a noose, a bow, a wish bestowing creeper and Rose Apple (Eugenia Jambolana) with the four hands on the left side. He is dressed in red clothes. May such durgA gaNapati bestow happiness to us forever.
He is of Golden Color.
"Ganapati similar the Goddess Durgâ". He has eight arms. He is red in colour. His hands hold the single tusk, the elephant goad, the arrow, the rosary, the noose, the bow, the creeper of the



32] Sankatahara Ganapati

Temples Related To Sankatahara Ganapathi - This Ganapati is located in Arulmigu Naganathaswamy Temple – Thirunageswaram**.**

Nakshatra Related To Sankatahara Ganapathi : Revati Nakshatra

Sankatahara Ganapati, "the Dispeller of Sorrow," is of sunlike hue, dressed in blue, and seated on a red lotus flower. He holds a bowl of pudding, a goad and a noose while gesturing the boon-granting varada mudra.

Sankatahara Ganapati Mantra:

Meditation verse as written in Kannada script in the above painting:

atha saMkaTaharagaNapatidhyAnaM || mudgalapurANE ||

bAlArkAruNakAMtirvAmEbAlAMvahannaMkE | lasadiMdIvarahastAM | gaurAMgIM ratnashObhADhyAM | dakShEMkushavaradAnaM | vAmEpAshaMcapAyasaMpAtraM | nIlAMshukalasamAnaH | pIThE padmAruNE tiShThan | saMkaTaharaNaH pAyAtsaMkaTapUgEdgajAnanO nityaM ||32|| raktavarNaH

Translation of Mantra:

He is effulgent like the rising red sun. He has his wife - who is carrying a beautiful lotus, glowing with radiance and bejeweled - sitting on his left lap. He is carrying in one of his right hand a hook (aMkusha) and with the other bestowing boon. He is carrying in one of his left hand a rope and with the other a vessel brimming with sweet soup (pAyasaM). He is seated on a Red Lotus and wearing a blue robe. May such Lord saMkaTahara gaNapati who saves everyone from difficulties save us every day for ever.
He is Red in Color.
"Ganapati who discharges from debts". He has four arms. His hands hold the single tusk, the elephant goad, the noose and the rose-apple fruit.

VATHAPI GANAPATHY

The great Indian Trinity of South Indian Classical music comprised Tyagaraja(1767—1847), Muthuswami Dikshitar (1775-1835) and Shyama Shastri (1763—1827).It is a strange coincidence that all were born in Tiruvaraur and lived in adjoining streets. While there are records that Dikshitar frequently visited Shyama Shastri and compared notes on the music of their times it is not known whether he met Tyagaraja.

Dikshitar was born in 1775 and was the youngest of the trio. While he lived only for 60 years and Shastri for 64 years Tyagaraja was 80 when he departed.

Together, the period in which they composed Karnatak music is rightly called the Periclean Age and during these 80 years Europe too had its Golden Age with Mozart, Beethoven, Schubert and Weber pouring out their best.

"If humility is the hallmark of Tyagaraja, piety the password of Shyama Shastri, then Dikshitar's works are like jewels made of words that are gems, so carefully entwined with pure traditional music", thus a perceptive critic summed up the Trinity.

Let us now turn to Dikshitar's composition "Vatapi Ganapatim Bhaje". Karnatak music concerts used to start with this kriti ,thanks to the efforts and example of Vidwan Maha Vaidyanatha Iyer. The song is in melodious Hamsadvani and artistically captures the playful nature of Ganesha. Now, the question is where is this statue ?.



Kalki in his great historical novel “Sivakamiyin Sabatham” presented one version. Vatapi—a corruption of Badami is located in Bijapur. After the Pallavas under Narasimha Varman I(630—638 A.D) conquered Badami, they brought an image of Ganapati to Tanjore and installed it in the Ganapatisvara temple of Tiruccengattangudi. This was the home of the Pallava general Paranjyoti who changed his name to Ciruttonda and became a Saivaite saint. The Ganesha there is still called Vatapi Ganapathy .

However oral traditions doubt this and believe that the Ganapati is installed in a secondary shrine.

At a later date, the idol served as an inspiration for another Ganapati in the Tiruvarur temple.This is the statue that Dikshitar made immortal with his mellifluous song, full of praise of Ganesha.

A sketch of the Tiruvarur idol appeared in the issue of Kalki dated 23 June 1946 , which also included in an article by Kalki on “Vatapi Ganapati”. The quest for the original Vatapi Ganapati is on

Ganesha in Badami Caves.... if you observe closely, you can see that this Ganesha does not have a potbelly and it depicts the famous **‘Vatapi Ganapathy’**.

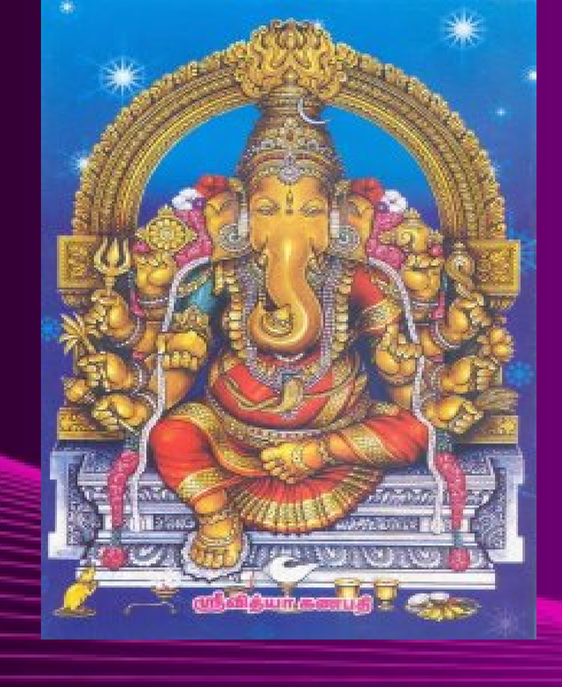




A small note of interest although many stalwarts have rendered the Vathapi Ganapathim in Hamsadwani excellently nothing to beat DR.M.Balamuralikrishna who once on the verge of completing the song with the pallavi switched to Grahabedham and rendered it also in Nagasvaravali. It was like Kevin Peterson’s reverse sweep sixer of Muthiah Muralidharan

FEMININE FORM OF GANESHA

In Linga Purana, the name Vinayaki (feminine form of Ganesha) occurs in the list of divinities that are present in the avarana (outer circles) of the Jayabhisheka (Victory Consecration ritual) . According to Visnudharmottara Purana. Goddess Vinayaki was one of the Matrikas created by Shiva to drink the blood of demon Andhaka. Further Agni purana states the form Vinayaka also read as Aryamanjusrimulakalpa as refering to female form of Vinayaki.





Ganesha Symbolism

